

JULY, 1902

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ESITED BY

JAMES ARTHUR EDGERTON

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GRACE M. BROWN



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A MAGAZINE OF CONSTRUCTION

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Vol. 1.

DENVER, COLO., July, 1902.

No. I.

HOW WE HAPPENED.



T really does not matter. We are here.

The question is, have we anything to say
We have, at least two things:

Life,
Now.

To speak these things with all their fullness and meaning is what we are here for

Life! There is glory and power in that word. The secret of the Universe is packed into it. It is the expression of being. It is the avenue of growth. It is God manifest. It means living things—a living faith, a living Christ.

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Now! The Past and Future are shadows. The Present is substance. We need the gospel of To-day-not dead forms, or future dreams, but the spirit Now, the revelation Now, the awakening Now. We must hear God Now, in the temples of our souls. We must move coward Now. That word, Now, is the keynote of the New Age.

This little magazine comes to speak a vital message. It is positive. It is constructive. The only hammer it carries is one with which to build. It betieves in holding up the truth and letting the error die of itself. This is the real meaning of Christ's doctrine of non-resistance. The world has spent its time in fighting shadows, instead of upholding realities. It has been a regular Don Quixote buttle. We are just beginning to learn that the way to kill a wrong is to advocate a right; the way to get rid of a sin is to think of a virtue.

Love, Hope, Faith, these are constructive forces. Jesus always stated. He never denied. He talked about what He did believe, not what He did not. He did not argue. He did not indulge in hair-aplitting over non-essentials. He did not wrangle. He projected. He was always in the positive attitude. He recognized error, wrong, sin, disease, only as negatives. They grow out of the mother of all negatives—selfishness, a sense of separateness. God is all and we are one with Him. Apprehend this truth, not merely in

your senses, but in your consciousness, and you have solved the riddle of the Sphinx.

We are souls, not bodies. We are things, not manifestations. We are sons of God, not creatures of the dust.

Heaven is in us-Now and Here.

It is to speak things like these that THE ESSENE has come.

4 4 4

THE ESSENES.

No purely religious sect in the world's history has had so great an influence, for its numbers, as the Essenes, and yet no sect is as little known. Theirs was the first organization to put down human slavery. They were among the first, if not the first, to practice complete socialism among themselves. They were clean in their lives. They were mystics of the higher sort, yet they made their religion eminently practical. Never numerically strong, they left a mark that will be felt through all ages.

There is absolutely no question that John the Baptist came from among these people, and but little doubt that Jesus also was of their number. The proofs of this will be considered in a special article later. Suffice it to say here that, long before His coming, the bulk of the social and spiritual teachings of the Master were practiced by the Essenes. This is not said to subtract

m any way from the glory of the Christ. It is simply given to throw further light on His message, as it is reflected in this people from whom He came.

In Judea at that time were the Sadducees, the Pharisees and the Essenes. The Sadducees were the materialists. The Pharisees were the respectable people, the rulers, the scholars largely, and the church people. The Essenes were the people of real spiritual vision, who separated themselves somewhat from the world and its contamination, who practiced brotherhood in their lives and who were the genuinely religious people of the period.

It is possible that we can trace similar classes in society to-day; and it is to represent the true Essenes

of this age that this little publication is started.

The origin of the ancient sect is somewhat in doubt. It is possible that it came from Egypt, as a similar order existed there. Certain it is that the Easenes were connected with the Greek Pythagoreana. At the time of Christ there were about four thousand members. It is probable that they were absorbed into the early Christian church, which was largely modeled after them. It is also possible that they may have been connected in some way with the origin of the secret and higher doctrines of the Massinic order.

It is the purpose of THE ESSENS to bring to light all that possibly can be learned concerning these wonderful people. This will be done, not only with the idea of giving justice to them, but with the higher purpose of helping us. For in large measure they taught and practiced the things most needed by our own age.

Their faces were set like flint against all commercialism. They believed in liberty and had an ideal republic on the shores of the Dead sea. They were probably the most spiritually minded people that have ever appeared in history. Cleanliness, both moral and physical, was a part of their religion. They practiced healing and made it free. They were kindly and hospitable. They were democratic and simple in dress and manner.

They were in a way the seed of Christianity; and a new illumination can be thrown on the real doctrines and ideas of the Master by the study of the Essenes, who were truly his forerunners.

4 4 4

SUNRISE.

There have been many journals of the Dawn. This is a journal of the Sunrise. The Dawn is past. It is already day. The New Age has begun. The old dispensation is ended. It may take the world some time to realize this truth. That is not the fault of the truth, but the fault of the world's blindness. Those souls that have awakened know that it is day. The sun is rising. The dew is on the lotus and the sunbeam in the dew.

The priests of the sunrine amounce the god of day. Jesus said that the old dispensation ended with the preaching of John the Eaptist. It took mankind many conturies to realize that fact. The recognition came at last, however, just as the recognition of this newer day will come.

There may be weariness in the heat of the day, but there is nothing but inspiration in the morning. Under the newly risen um, the world looks like it had been freshly revealed. Having gone through the baptism of dew and been washed clean, it now receives its baptism of light. All things are fresh and buoyant and new. In such an hour we can hardly blame the old sun-worshippers, who made their oblations to the sun-rise. The morning is like a wine of God to the soul. And in this morning of the New Era, with our faces turned to the light and our hearts filled with reverence to Him who sends it, let us be reinvigorated for His work, which is the work of Humanity.

The sun is risen. But we must awaken the souls of men, so they may arise and be about their Father's husiness.

4 4 4

Real liberty is the slogan of the new crusade-political liberty, mental liberty and industrial liberty. The first we have in name; the second, in theory; the third, not at all.

THE CONSECRATED LIFE.

Let us proclaim the Deed. Inspired enlogiums have been written on the Word. The teachers have filled volumes on the power of the Thought. Let this be some small tribute to the might of the Act. That is the final expression of the Thought and of the Word. That is the work which gives life to the faith. The Word may deceive. The Deed is more apt to be genuine.

We have had enough talk. We want action. There are many who know God's will, but few who do it. Jesus did little preaching in His life, but rather made His ministry one of works. Let us go out and feed the starving, not only those starving for physical, but for spiritual food. Let us heal the sick. Let us build the foundations of the Co-operative Commonwealth—not in the sands of materialism, but on the solid rock of God's truth. Let us not be content alone to say things. Let us do.

We have heard much of the inspired life; but the consecrated life is a higher statement of the same thing. One is the logical result of the other. The inspired life receives the thought of God. The consecrated life expresses it to men. The inspired life looks upward in an attitude of hope and prayer. The consecrated life looks outward with love and compassion. The inspired life takes the tablets on the mountain. The consecrated life carries those tablets and gives them to the children in the desert.

In this New Time, before the crucial struggle that is just ahead, we want men and women who will consecrate themselves. This is the new crusade. We are to rescue the Holy Grail of human rights from the Saracens of greed. We must have those who are ready to lay down all in the service of mankind. It is not so necessary that they be ready to die for their fellows. Death is only an incident. They must be ready to make the greater sacrifice of living for their fellows.

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THE MODERN PHARISEE.

The world was never more cursed by Pharisaism than now. Your Pharises always has the holier-than-thou attitude. He looks down on somebody. Those who belong to the New must look on the level at all their fellows. This is the real Democracy.

Self-righteousness puts a wall between the folks. Real righteousness draws them together. We do not so much need men and women who live outward lives of conformity to conventionalism, as we need those who have been regenerated. The outward life should be a manifestation of the inward thought. It is the pure heart for which we yearn, rather than the rigid exterior. Without the consciousness of God in the soul, the outward is only seeming. The touch of divinity

within makes righteousness real. Higher than what we say, higher even than what we do, is what we are.

He who acts from a motive of love for others rather than with the idea of self-justification, has found the true spring of goodness.

This is the difference between the Essene and the Pharisee.

* * *

NO SHAMS.

We want the genuine, the genuine, the genuine. Shams and seeming belong to the Old. They have no place in the New. The fakir is a fraud to others, but a worse fraud to himself. Fakirism is the child of commercialism, and both belong to the dispensation of yesterday. They cannot live in the atmosphere of love and truth that belongs to To-day.

Anyone who really belongs to the New will set his face like flint against the fakirs, against the self-seekers. This movement is large, but it has no room for anything but the real.

We have left the husks. A pretender is only the husk of a man. Let us hoist the banner:

WE STAND FOR THE GENUINE, THE GENUINE, THE GENUINE.

+ + +

In a holy cause all places are temples and all men are priests.

JUST A GLIMPSE

She was a weary little worker and came such a long way with her frail little child to make a new home in a new country.

That is not an easy thing to do when one has not the things which the world values, so the little stranger was wise enough to know that the first thing she must do was to find a friend, one she could use, and so she must find a person so filled with love and so unselfish that she would be ready to give all that she had to just such tired strangers who have so little love and sympathy in their lives; the other things are important, too, so how much better if this friend be possessed of influence and money as well as sympathy.

So as soon as she arrived in the strange new town she heard of a lady said to be kind and generous, said to be full of the Christ principle, and more than all else, said to have that mighty power of wealth.

Ah, what an opportunity. There we can fasten, said the little weary stranger. I will find my way to her heart; never mind if we do wear out her body and mind, we shall find an anchor with her because she is full of trust and love, and she will be blinded to our motives and we need rest.

So the worn out stranger found the lady, and found her all and more than she had hoped.

The days went on, the tired little woman was growing rested, she was finding other friends-after all she did not need the lady so much; she had taken from her all that she could, had made good use of her, although the lady had not been able to do quite as much as was demanded.

Then one day the lady needed a service, only a little help in time of need, and she thought in her trusting way that the little stranger would be so glad to give her even a small part of the love and sympathy she had received in such abundance.

Ah, that is different! she is using me, said the stranger. I desire to be served, not to serve; what I give is worth dollars, and if she expects anything of me it is quite time we should part.

Now the lady had learned to love the troubled little heart whose burdens she had shared so long, and when, even while she was working to render her more service, there came a note so cruel, saying things that help to break hearts, the first impulse was a wave of utter grief that human beings could be so frail and so false.

And then such pity for the poor little stranger, knowing now why she was so weary and so friendless and why her life was so dark.

O, this wonderful love, why cannot we all see what it means to have love one for another—why can we not know that we can only have that which we really are?

Poor little stranger, some day you will see, and when the weary eyes close at last and that which would have been your strength is not there, when you long for the strong hand that you have cast aside, then, dear heart, you will know.

+ + +

THERE'S A CALL

There's a call for you, my brother. Will you bear it?
There's a call to every soul that loves the right.
It is sounding through the Silence, to your spirit.
Do not hesitate to follow, do not fear it.

"Tis a vesce of love that leads you to the light, And it tells you of the day, that we are near it; That the human dawn is rising o'er the night.

There's a call for you to join the new endeavor

For the uplift and the freedom of the race;

There's a call for you the toiler's chains to sever.

In this age must end his slavery, or never;

For each day the spoiler's prowess grows apace.

Cut the bonds; and let Man rise, redeemed forever,

Standing straight, with God's own image in his face.

There's a call for you to join the later chorus
Of your brothers who are singing of the dawn;
Who unto the Christ-ideal would restore us
In the real Christian Era just before us.
Free from all the man-made creeds of ages gone;
Who would show the light of heaven breaking o'er us
And, within its glow, God's kingdom marching on.

There's a call for you to tell the wondrous story
Of the Spirit in Life's universal plan;
For the world of sense, whose battlefields are gory,
Is, with all its gaudy pageants transitory,
As unreal as the vanished dream of Pan;
But the Spirit reigns in everlasting glory
And He has a temple in the soul of Man.

There's a call to stand for Justice and upbear it,

Till oppression down the slopes of Time is hurled;

There's a call to face the spoiler's might and dare it.

Fighting on till those who make the wealth can share it.

And Truth's banner o'er the nations is unfurled:

Till the People gain the rights they should inherit.

And the better day illuminates the world.

4 4 4

The competitive system has been mortally wounded and is breathing its last. It was stricken down because it was no longer serviceable to the rapacity of the rich. But when it dies the death blow will also be struck for capitalism. For then the issue will come squarely between the socialism for the good of the few and the socialism for the good of all.



The line is being drawn more and more closely; and it is between those who serve God and those who serve Mammon.

LIFE STUDIES

LIFE

"Life I am one with thee, Truth there is naught can sever Ties that bind thee and me, Love, thou art mine forever."

In all your expression of life upon the earth planet, let the positive thought of joy be your keynote of contact with the universal life force. Rejoice that you have power to attract and become that life which is ever-lasting. Rejoice that you exist in the form which makes it possible for you to attract all things unto you.

Life is a glorious, radiant force, which it is the duty of every human being to appropriate and to radiate according to his strength, not because he knows that as he gives he will receive in greater abundance, but because he is life itself, and must give strength and encouragement to every one with whom he comes in touch.

How often has it come to us in the last few weeks, when our students have written so lovingly of our lessons, and said in such sweet words how they have missed our little messages, that no compensation could have been go great as their appreciation, and when they tell us that they long for the monthly studies, we feel a true joy in entering the field once more, and here we will remain so long as there is such a sincere demand for our work, and we know that our opportunity is here. So each month we will greet you in the dear old way, and we are always ready now as we have been in the past to answer your questions and write on any subject you may suggest.

Never be afraid to tell people the beautiful things you see in them. It is not flattery if it is true, and every one is beautiful when you know him as he is. We all make mistakes and we all need the encouragement and stimulus which come from the love words and appreciation of each other, to assist us in using our mistakes as stepping stones.

Life is such a beautiful thing when we understand our relation to it, and such a sorrowful thing sometimes when we do not, and if we are manifesting our part of this life force in sorrow it is only because we do not understand and consequently we ignore the laws which should govern us, and which if rightly understood would adjust our conditions in harmony.

The fact is we must know, not necessarily with the intellect, but with the soul consciousness. If we can attract intellectual knowledge so much the better; it is not a thing to be ignored, I assure you. The thought

of the mind and the consciousness of the soul are one

when one truly understands.

One of the clear, strong statements of the Master in "To know is to have eternal life." He does not say just what kind of knowledge, to be sure, but he gives the keynote and it is for us to find the complete whole from that. And how are we to find out anything except by enquiring? That is the first step in the great accomplishment—never be afraid to enquire.

Do you know what the blessed old Socrates says about that? What a comprehension of life on all planes he had, and how these mighty words he uttered come echoing down through the ages: "If the soul be immortal then doth she stand in need of great care, not only during the period which we call life, but for all time, and we may well consider there is terrible danger in our neglecting her. While here on earth you have the liberty of the mind, so do not neglect to enquire for they who go uninitiated and imconsecrated to the world beyond this life must wallow in the mire through ignorance."

So of all things let us enquire, let us must to know, to understand what life is, what the principles of life are, and what this brief period of life on this planet which we are conscious of is intended to express. The ordinary mind does and will concern the mind that dares to reach out for knowledge, but never mind that. Do what you believe to be right no matter what

other people may say, and if you find the way lonely, that is nothing. Great men who have grand and advanced thoughts, leaders of the people who lead great lives have always lonely lives, but well do they know that truth repays in the glorious consummation of victory of the soul. Clear and distinct stands out this profound truth—God is just; His law is perfect.

And how can we comprehend Infinitude, did you ask? No one is expected to comprehend anything beyond his power, but he can commence by enquiring and studying himself, and when he realizes what a mighty force he is, and his own great possibilities he will be much nearer comprehending Infinitude.

Suppose when we commence to enquire we go straight to headquarters and pray to the source of all light for knowledge. Prayer is always answered, although it may not always be answered to suit us. There is in the universe no unsupplied demand.

Does that sound extreme? Possibly it does, but let us think and see if it is not true. All nature is arranged according to harmonious principles. In nature the want precedes the supply, and the supply is equal to the demand. The thirsty flower and the glittering dew drop mutually supply each other's demands, and man is no exception to this harmonious adjustment.

The only trouble is that man has the power to shut out the truth, and so he raises all manner of obstacles between himself and the fulfillment of his desires. He of the mind and the consciousness of the soul are one when one truly understands.

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The only trouble is that man has the power to shut out the truth, and so he raises all manner of obstacles between himself and the fulfillment of his desires. He prays long and carnestly for the needs of his soul to be supplied, and when he receives the answer to his prayer he runs away from that which he has prayed for, because he does not quite recognize the form which it has taken.

Let us shot our of our consciousness the hereditary thought, and the opinions of the world; let us be still and place ourselves in that attitude of mind which will permit the God part of our natures to express itself in freedom and in love, and see how soon our prayers will be answered and how soon we will awaken into consciousness.

There can be no fear of bondage in truth, there can be no life without the great constructive force of love. Oh, the living, loving, tender patience of an Infinite God, who says to a croel, restless luminity. Comunto me-Be one with me-It is the only way. And we must comprehend, we must be one with Him.

Omnipresence, any name which seemeth right, is and always must be the ground of our research. It is thought which connects as with this substance, and it is the quality of the thought which determines our expression of this life force. In very truth, "As a man thinkerh so is be." Is it not well, then, to know how to control this thought, to understand this mind and its action, and to master consciously by the divine inner man the conditions without? Is it not well to enquire

into the finer forces of nature, see what they are, and then by knowledge of the mind and its correspondence to these forces reach them and use them according to our needs? Believe me, the sure way of coming into this understanding is through concentration and prayer. Enquire, pray for what you want, and then think on these things. Concentrate about them. "The real forces of life are in concentration."

Only to-day, when one of our students remarked that she was not a healer, a lady who is called a healer said to her: "You will never be a healer and understand spiritual things until you stop wanting to know so touch. You must have faith." "Well," said the first speaker, "what is faith? How can I use it unless I know what it is and how to make it a part of me, so that it is mine and I can use it. I know that I can have nothing that is not mine, and surely I must understand and be faith in order to consciously attract it."

Is not faith a fulfillment of the life force, or rather the force which brings into conscious expression the activities of life? It must be a substance so vital that without it we could not act. Every creature must live through and by faith. How far do you think the bird would fly if it had not faith? No being would deliberately lock his senses in sleep if he had not a sublime faith, even though it may be an unconscious faith.

Look everywhere and is not all action the result of faith? Then what conclusion comes into my practical

mind? Simply this: First I must concentrate and understand this wonderful substance, and then I must consciously strengthen this faith until my soul is in harmony with my outer self, until the intellect and the consciousness are so one that the divine in me, the God part of me dominates and I have dominion of my own life.

Faith is a subjective quality which is to be objectified. Its great enemy is fear, the most delusive and unreal thing in the world. There is no dread in truth absolute; it must be all construction, all love. Being one with the Father implies supreme and conscious faith—such consciousness that no delusion can be recognized.

We are not to lose eight of the fact that every force in nature is dual, constructive and destructive in expression. The involution of spirit and the reactive evolution of matter are based upon absolute laws which man must realize for himself. One form disappears to give place to another more perfect, and the process of its disappearance is destructive, but the effort of all manifestation is construction, because the soul life, which is truth itself, is constructive and everything else is subservient to that

There is this duality in truth itself, the relative truth of appearances and the absolute truth of reality. The most real thing one can think of is his own soul. It is a truth of reality—and whenever any falsity tries to impress itself on the soul there is emotion and grief until the intruder is thrown out, because nothing false, nothing unreal can remain in reality. Sometimes it takes many years, sometimes many ages, and frequently untold agony to throw off these false conditions which we in our ignorance have attracted, but it must be done, and the sooner we understand ourselves and our duty to ourselves the better for our repose of mind and spiritual life.

Now let me tell you something vital. He who has steeled himself in the stupor of self-love, and who will not listen to the clarion call of the master truth is in the gravest danger. The time is now when we must respond to that call. The hour of the spirit is here, and to-day we know that to him who lives in the spirit all avenues are open.

The destructive forces are in action because the time of construction is at hand, and the duty of you who know this law is to work for the consummation of truth that the law may be fulfilled. Place yourself in that attitude of mind that you may hear the voice of the Master, and hearing, respond. If you profess the Christ, you must permit the Christ principle to work through you.

That is the secret. Be love, which is the great force of construction, and then let that which you are be the motive power of your life. Then your words and

your actions, which are only the thought solidified, will express the thing which you really are.

There is a daily joy, a peculiar sense of peace in living in that realm which is prayer without ceasing. It is the true concentration. No matter what the outside turmoil may be, the steadfast concentrated heart is one with the Father in infinite repose.

Does it seem difficult to realize your oneness with all life? Possibly, but that is because you have not shought that the barriers between you and that realization are unreal and can be easily removed. Simply exchange your ignorance for knowledge, stop ignoring the laws of your own being, and you will perceive that truth is in the simplest form; and you will wonder at yourself that you have supposed it such a mystery, when it is to be had just for the asking.

But don't be too proud to ask and be sore that your motive is impersonal and pure, and then come close to nature. The Christ principle, the true cosmic consciousness, is in all forms of life and in every atom of the universe.

Spirit in nature is the source of all inspiration, and the recognition of it by the individual is the true path of knowledge. To become attuned with nature she must be won in love, by that which is in yourself given out to her. Love for the flower, for the insect; love for the human creature and for the very earth itselflove for all life, and you will receive in the same abundance that you give.

Did you ever think why it is that you attract what you love? People usually have what they want, and if they desire it with sufficient strength they always have it. Naturally you concentrate upon anything which you love, and that concentration increases your magnetism. It is by your magnetism that you draw to yourself things which you love and consequently desire. Concentration is the keynote of the constructive life. Center your forces and you soon become the principle of your love.

Never was there a time when men needed knowledge as they do to-day. It is not wisdom to plunge without investigation into things. It is not understanding to blindly follow leaders. It is not knowledge to accept any theory which you cannot bring into actual expression in your life.

The pressure of spiritual energy is high, the present is a time peculiarly charged with magnetism, and everywhere we see the disturbances caused by misunderstanding of these forces. As the action of this life force becomes more intense we must rise to meet it. Burgoyne says that those who will not adjust themselves to this condition will be compelled to leave the planet. It seems, in observing present events, that Burgoyne was a true prophet, and we know that even

if they remain here many people are suffering acutely from their own ignorance of the law.

As the supply always equals the demand, with this disturbance comes great opportunity for knowledge, and there is no excuse for ignorance on any plane. There are teachers arising everywhere with their message of joy, life and love, and the earth thrills with the sweetness of its resistless energy. Truly the old things are passing away; truly the heavens are opening before our enraptured gaze.

What a note was sounded by that great teacher, Phillips Brooks, when he said: "Be such a man, live such a life, and if every man were such as you, and every life such as yours this earth would be a paradise." And when you think of it and see how much easier it is to live the true life, does it not seem strange that man, who is crowned in glory and honor and but little lower than the angels, should be so full of selfishness that he cannot even absorb the life forces of the universe and adjust himself to his own position therein?

That is the secret of it all, is it not? Adjust yourself to your environment and thereby attract that part of the life force which you require. Harmonize yourself to that which to your realization is truth, and even though it may be a truth of appearances it will assist you in recognizing the truth absolute, and realizing this unity we talk so much about.

When we speak of the oneness of all life we know

that this one life is so various and so infinitely diverse in its unity that no hard and fast mathematical law making can imprison its manifoldness. We know that we must recognize the truth of appearances as well as the truth of reality, and perceive the relation of the seeming to the real before we can bring into practical

application things which we know.

Suppose we should bring into objective expression what we know intellectually about this celestial energy, this mighty life force in its diversity and in its unity? Bring that absolute truth into the truth of appearances and realize that what affects one manifestation of conscious life affects every other creature. If one suffers all suffer. Some of our enthusiastic platform speakers and great reformers might have to find a new field of labor. Surely if I am vitally united with my brother I must love him in reality if I do not in appearance, and if I recognize that fact sufficiently to put it in practice there can be no question about my action toward him because I cannot help doing unto him as I would he should do unto me.

To the life principle itself there is neither beginning nor end. Life is absolute—always was and always will be. All things on this fair earth are but the appearance of living forces and unless they become real, become life itself, must pass away. The natural man, the body, is the expression of the living man; the soul

is the absolute living being, the body only its appearance; the true life is working from the within outward through all form. There is a saying that God's ideas of things are the cause of every object in nature; the living force clothes itself in matter and the external form corresponds to the internal life.

The value of knowledge is in its application. People have always known what they know to-day. There is nothing new in the "New Thought." Pythagorous told us all about the life forces centuries ago—but to-day we are realizing and applying what we know, and that is the kind of knowledge which we are working for knowledge which we can use. We have always known that it is necessary to harmonize the body with the soul for its perfect work, but we are very slow in applying that knowledge.

To an untrained mind, or rather one not accustomed to thinking on live spiritual subjects, the idea of controlling the life forces and building the body constructively seems most strange. Not long ago we were riding on a street car with a dear old lady. If she had not told us she was so fearfully old, most seventy-five, we should not use the term, we should have said she was seventy-five years young, but she made it so impressive that she was old that we said to her that she was quite young, just ready to really live because she had so much experience. We told her that the idea of growing old was entirely obsolete, and that we have no inten-

tion of getting old, as it is called. You should have seen the look of amazement that came into her eyes; she evidently thought some lunatic asylum had lost an inmate, as she answered: "O, yes, that sounds very fine, but you'll get there just the same." Well, possibly we will with such minds as that expecting and welcoming such conditions. No matter how well one may know the law of life it is not easy to realize it when so many other minds are full of the hereditary thought.

No one cares to keep his body any longer than he wants to use it, but it is not agreeable to have it disintegrate while he is occupying it, and a proper economy of the life force makes it possible to avoid any such disintegration. To be sure we do not know much about the process yet, but we intend to, and everything that gives us more knowledge about the constructive life we shall inquire into. Yes, inquire, with the faith and assurance that what we ask for with a pure motive must be granted. The desire is the keynote, the desire of the heart determines the motive of the life.

There is a legend which comes to us from some of the old classics that the soul attracted by desire descends into matter and is misled by illusions until through suffering it turns to the light of the divine spirit within and is saved, and that it must remain in matter until it is saved though it takes ages of time. Sometimes the old legends are symbols of wonderful truth, with the lesson of life in their inner meaning.

But Ob, how slowly the race moves—there are infinite things to learn, infinite things to do, and the power of doing these things is in the human being; the power of knowing these things distinguishes man from the more animal and proves him made in the image of God.

As we have come into this new age of religious thought and life a new power is operating upon the minds of men, and we feel it quickening our every faculty into vigocous action. Some one has said that the new thought is "the spirit of God moving upon the face of the waters of human thought and affection," and there certainly has never been a time when the love of and the desire to know truth was so prevalent and strong.

It is action we need; we must do the things which we know, then the race will not move so slowly, and there will not be such sorrow in its seeking. "If we live in the spirit, let us walk in the spirit."

What we want to do is to live constructively, to get nearer to the great heart of divine goodness. Next month our lesson will be on "The Constructive Life." We invite comments, suggestions and questions. We are here to be of use, and we wish to serve according to the need of those whom we are serving. It is the

most blessed privilege in life to serve each other, to help each other over the hard places.

"Love removeth all unkindness, therefore love one another.

"Light removeth darkness, therefore light one another

"Truth removeth error, superstition and bigoted feelings, then preach and practice the truth."



The day of fetich worship and isms is over. The day of doctrinaire hair-splitting about interpretations is over. Men are through with the husks of forms, words and bickerings. They demand real spiritual substance.



The call in the world is not for sublimated generalities, or for polished essays; it is for those who will go out and preach Christ—preach Him as He was and stand for the things for which He stood.



The world is tired of shams. It was never so hungry for spiritual food as now; but that spiritual food must be genuine.

4 4

The keynote of to-day is, Prepare. Make your lives clean.

THE CHURCH OF THE LIVING CHRIST.

On March 28 of this year one of the editors of this magazine felt moved to call together a number of persons who were interested in what he conceived to be genuine Christianity. Though several more were invited, the first evening happened to be stormy and only twelve, besides himself, were present. After this meetings were held once each week. At first little was done, except in the way of gaining spiritual power and harmony. In a month or so, however, the meetings were thrown open and the little gathering was changed into a school for the study of the Christ life and Christ principle, with different persons leading on different evenings. Another branch that has grown out of the work is a free healing dispensary. This as yet is in its infancy. Still another plan that is indirectly connected with this circle is that now being projected by Dr. C. J. Hall in the slum portion of the city. Still another result is this magazine

Perhaps the most important work that has grown out of the small seed of faith there sown, however, has been the Church of the Living Christ. This is in no way a new sect and was only given a name because the world would have named it if we had not. This was announced by the leader of the circle referred to, at a specially called meeting held about 1 o'clock Sunday afternoon, April 27. The first public meeting was held on the evening of May 4.

From this the work has grown into a union evening service, directly participated in by the People's Church, the Church of Humanity, the New Church and the Divine Science Church, and having the co-operation of many other movements both new and old. It is, we fondly believe, the beginning of a universal movement that will draw together all those who stand for the full Christ message.

It was our concept that those who stand for the new ideal, both political and religious, and who in the highest and truest sense were trying to teach the things the Master taught should not find themselves crowded out of His worship. And for the very reason that they did not feel at home in the old, there should be a movement formed where they would feel at home.

It was also our concept that all the new thought forces, both political and religious, belong together. There is no occasion for any more division. We should understand each other and work together. We are preaching the gospel of unselfishness, and sectarian division is only another form of selfishness. The spirit of the age is for union. Let those who seek for better things stand shoulder to shoulder.

It is our hope that similar movements may spring up everywhere. They should be started in other cities. They should be started in country school houses. Wherever there are two or three awakened souls who love God and the People, they should form

a democratic worship in which to gain spiritual vision and power. They should form a nucleus unto which to bring others. We should be glad to assist such in any ways in our power.

At present we can only briefly outline these things. From month to month, however, we can bring them out more and more in detail.

The real church has always been in existence. It is as wide as lifemanity and as high as God. It has had no wall of sect or roof of creed. Its members have included all regenerated souls; its communicants have been all of the sons of men. This church has been an inward, spiritual thing. Its temple has been in every soul. It is to body forth in outward form this real church that the present movement is started. We believe it to be of God; and if it is of God it will increase till it fills the earth. If it be not of God, it will fail; and we will be happy in its fallure.

We feel already that the unifying movement is a success and that it will grow into more than we have over dreamed.

The following are not put forth as any hard and fast rules, simply a few suggestions of what the movement should stand for:

t. The Christ ideal. It revolves around that one central thought. The Christ consciousness is the God-in-Man. To realize that and express it in life, in character and in society, is the aim of this movement.

For that reason, Christ's own utterances in the four gospels are the only written basis. The rest of the Bible is valuable. So are a great many other inspired writings through all the ages. But the teachings of

the Christ are supreme.

2. Spirituality. This movement should stand for revelation to-day. It should proclaim that God is in us and will lead us, if we but awaken to the inward presence and impulse. There should be no creed, no formality, no organization more than absolutely necessary. The name itself should never be obtruded; and if those in the work give themselves any appelations it should simply be that of Christians.

3. There should be no paid or professional priest-bood, but a democracy of worship. As nearly as possible those should speak whom the spirit moves to speak. Different ones should speak different evenings. No one should be called a reverend or any other ecclesiastical title. There should be no cloth set apart as an aristocracy. No mere man should be made leader; but it should always be understood that the Living Christ is Leader and that all others are equal in His spirit.

4. There should be healing. Free healing schools should be established. But the power of the Holy Ghost should never be used in this way with any idea of gain. If any gifts are made, they should be voluntary. The idea of commercialism should be kept out

utterly. Healing should be considered one of the gifts of God.

g. This movement should stand for applied Christimity, for works. It should organize not so much for
almogiving, which often degrades its objects, as for
have and uplifting, for kindness, for angels of mercy
in human form, for good Samaritans. It should establish halls in the power parts of cities, instead of palatial churches in the fashionable quarters. These halls
should be free for all sorts of worthy meetings, for
reading rooms and for real, spiritual worship. It
should stand for formishing innocent social amusements
to shop girls, clerks and those who are so often led
astray by lack of such. It should help in giving work
to poor boys and girls, to men and women. In fact
in all practical ways it should carry out the teachings
of the Master to minister to the needy and the poor.

And it should stand for the logical outcome of Christ's teachings, the co-operative commonwealth.

4 4 4

There is a call for you to get ready for service. The work will be ready when you are ready. Make straight the paths of the Lord in your own soul.

4 4

Standing at the dawn of a new age, the rapt soul is thrilled by the thought that Humanity at last is coming into its heritage. When men see the full rounded movement of the new Christianity—which is the old Christianity taught by the Master—they will realize that it affects everything in human society and that it is the greatest movement in the world.

* *

The struggle of society now is to bring the external expression into harmony with the internal truth; and this will never come until we have the brotherhood of man here on earth; until the Christ spirit is incarnate in the social body.

4 4

The political and social upheaval of ten or twelve years ago was a prophecy of what is coming. It will be a cleaning up time of political refuse and religious make-believes. Only the genuine will come out of that test whole.

4 4

When you tell men that the great climax is just ahead of us, how few believe it. They are as skeptical as certain gentlemen whom Noah told about an approaching spell of wet weather.

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The greatest political, social and industrial movement ever made by the world is now on. After it will come the greatest spiritual illumination the world has ever known.

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As the Christ arose superior to the crucifixion of His body, so His real religion arises superior to the dead husks of formalism, sectarianism and creedism which belong to the old.



The toilers of the world demand justice. They are tired of politicians' lies. They ask for their own-and they will get it when they know enough to stand together.



Those martyrs in the past, who could die for truth, had a precious opportunity; but ours is more precious still—to live for it.

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